

of his face, of which not even the scars of small pox have destroyed the excessive amiability.

At the end of the Japanese corridor, there is a small apartment which I find most of all attractive. No air of rare gentility pervades this chamber, and while the same gentle courtesies elsewhere shown are also here to be found, stern forms of dignity are unrecognized. A number of Japanese servants here do congregate. Their door is always open, and invitation beams upon the passer-by. Once within, the contagion of their light spirits cannot be resisted. Jokes fly incessantly around, never missing their aim, always drawing forth applause. Among this gay fraternity is Boon-yee, the artist who, on board the Philadelphia, produced the drawing which you have published, and who consequently, in addition to his other distinctions, ranks as contributor to your columns. I remember the night when THE TRIBUNE which bore the evidence of his ready talent arrived. "Tommy," who first saw it, became at once ecstatic, and ran about wildly, communicating the intelligence that Boon-yee's work, with that skilled artist's name attached, was in a newspaper. As for Boon-yee himself, his feelings sought expression by acts, not words. Drawing from his sleeve a Japanese fan, he gravely placed it in my hand, in testimony of his pleasure; but, on second thoughts, withdrew it to inscribe upon it a clearer token of his satisfaction. The next morning it was returned, and on its leaves I found some charming colored drawings of birds, as neat and tasteful as one could hope to see.

For a day or two, Boon-yee has been doctored. The recollection of a mortifying mistake haunts him. A deaf gentleman came into the Japanese quarter, and strove to establish communications with Boon-yee. But the operations of the ear-trumpet were not clear to the Japanese artist's apprehension, and he persisted in blowing through that instrument, with great force, into the deaf gentleman's ear, who was more astonished than charmed with the proceeding. When Boon-yee was informed of his error, he took an attitude of staid misery, from which I am positive he did not stir for an hour.

The surroundings of the room of Boon-yee and his friends are interesting in a different way from those of Okatone's stately parlor. Here they are purely domestic. Scattered about are sandals, slippers, hats, handkerchiefs of rough cloth, stamped with colored designs, mirrors of polished steel, umbrellas of imposing dimensions, manufactured of oil silk, and so arranged as to fit together when closed in an apparently solid form, and other curious appliances of comfort and necessity. Oddest of all are the pillows—little wooden boxes, fastened together without nails, about six inches in length, four in height, and three in breadth, with a roll of soft cloth tied up in paper upon the top, for the head to rest upon. These wooden cases mostly contain drawers, in which are various trinkets. Some, however, are solid, and are scooped out at the sides, in order that the arm may pass around and hold them firmly. Upon tables and stands are other characteristic articles—teeth-brushes made of strips of wood, with the ends split into fine threads, packages of scented tooth-powder, which are regularly used by them, and strings for binding up their hair, made of long twisted strips of white paper.

As I enter, the party are discussing the Japanese illustrations in the New-York Pictorial, among which they detect many errors, and point them out with an exactness that shows their superior accuracy of memory. They laugh at such blunders as putting the sword upon the right hand, and misplacing the Japanese flag. Moreover, Boon-yee unfolds his own views of the same scenes as those represented in the pictorial, and invites comparison. It appears that his sketches are really more correct in detail than those of the American artist, although certainly wanting in picturesque effect. But Boon-yee looks only to minutiae, and is content with the advantage he holds in this respect.

A conjurer's advertising card has been somewhere picked up, and its purport is now asked. To explain it, sundry devices of legerdemain are resorted to, which the Japanese regard with a composure indicating consciousness of strength in that line. Now one, whose name is Yevah, stands forth, and beckons attention. He crumples into a ball in his left hand a large and thick sheet of paper. Gradually the roll loosens in size, and soon is hidden in his tight grasp. With the right hand, he waves his open fan around, and presently emerges from between the finger of the left a little paper butterfly, which floats and flutters a while obedient to the movements of the fan, and at last falls to the ground. Yevah then discloses his open palm, in which no paper roll can now be seen, and returns to his seat bowing before the plaudits which follow him.

Jewah afterward develops other powers indicative of ingenious education. He is much cultivated as to his toes, which he can use with great pliancy, particularly in the way of plucking, and in which, I have cause to know, he is unsurpassed. Wonders with fans he shows, but none of them inexpressible except the first, above described.

Always quick to exhibit their own interesting property, they are equally ready to examine with attention everything brought for their inspection. Household utensils draw from them signs of approval, and they become covetous over some of our best weapons. A newly-invented revolver of minute size absorbs Boon-yee's mind for half an hour; but, at last, having detected the manner of discharging it, he goes off himself, and in a corner makes a close drawing of all its machinery. He hints at proposals for an exchange, offering a small sword for the tempting trifle; but as he does this with much secrecy, conveying the idea that his superiors must remain ignorant of the transaction, there is evidently something wrong about it, and the bargain cannot be made. Other barters, openly proposed by them, are effected, and I gain a stock of Japanese literature sufficient for the study of a lifetime, the most important volume being a complete dictionary in the three written languages, profusely illustrated in a manner that puts the new Worcester quite in the shade. Their method of printing and binding books is peculiar. The impressions are made upon one side of a very long strip of paper, which, in binding, is folded together like some of our comic picture series, or like a fan, and fastened at the back. Of course, half the pages of a book are thus left blank, but as the leaves are never cut, this interferes in no way with the convenience of the reader.

As evening advances, the Japanese are called to their banquets, and as they rise to go, shiver fervent adieu upon all their visitors. Now, if ever, I must leave them; for if I wait till their return, I shall find new motives for delay, and never gain the resolution to withdraw from their always refreshing and entertaining companionship.

A MARRIED MAN IN DIFFICULTY.—The *Courier de Lyons* furnishes us with the following story. In 1812, a young man in Lyons, desiring to get rid of conscription, could find no other means of escaping it except marriage. He went to a public hall and proposed to the first girl who he happened to dance with, offered her a thousand francs, to be paid to her on the marriage-day, after which they were to separate forever. She accepted, the banns were published, and the ceremony was performed. When it was over, he went to Paris and he went to England, where he remained until 1818, at which time he returned to Lyons with a handsome fortune. A few days ago this gentleman was informed by his servant that a woman of a certain age insisted on seeing him. He ordered her to be admitted, and behold! it was his own wife, accompanied by a lawyer, who depicted to him the pressing need which she had for his support, and demanded 15,000 francs down, or an allowance for life of 800 francs. The husband, at an hour, and that 48 years before, refused, and his wife has made a formal demand before one of the civil tribunals of Lyons that her husband be compelled to receive her into his house, or to give her the means of subsistence.

On Thursday afternoon a fire occurred in the Globe Hotel, William street, in consequence of the explosion of a fluid lamp. A bed and some furniture was burned. Damage trifling.

THE MISSIONS IN THE SANDWICH ISLANDS.

(Extract from a letter from Richard H. Dana, Jr., esq., from the Sandwich Islands, communicated for publication in THE TRIBUNE.)

It is no small thing to say of the Missionaries of the American Board that in less than forty years they have taught this whole people to read and to write, to cipher and to sew. They have given them an alphabet, grammar, and dictionary; preserved their language from extinction; given it a literature, and translated into it the Bible and works of devotion, science and entertainment, etc. They have established schools, reared up native teachers, and so pressed their work that now the proportion of inhabitants who can read and write is greater than in New-England; and whereas they found these Islanders a nation of half-naked savages, living in the surf and on the sand, eating raw fish, fighting among themselves, tyrannized over by feudal chiefs, and abandoned to sensuality, they now see them decently clothed, recognizing the law of marriage, knowing something of accounts, going to school and public worship with more regularity than the people do at home, and the more elevated of them taking part in conducting the affairs of the constitutional monarchy under which they live, holding seats on the judicial bench and the legislative council, and filling posts in the local magistracies.

It is often objected against missionaries that a people must be civilized before it can be Christianized, or at least that the two processes must go together, and that the more preacher, with his sword and his arm, among a barbarous people, is an unprofitable laborer. But the missionaries to the Sandwich Islands went out in families, and planted themselves in households, carrying with them, and exhibiting to the natives, the customs, manners, comforts, discipline, and order of civilized society. Each house was a center and source of civilizing influences, and the natives generally yielded to the superiority of our civilization, and copied its ways; for, unlike the Asiatics, they had no civilization of their own, and unlike the North American Indians, they were capable of civilization. Each missionary was obliged to qualify himself to some extent as a physician and surgeon, before leaving home, and each mission-house had its medicine chest, and was the place of resort by the natives for medicines and medical advice and care. Each missionary was a school teacher to the natives, in their own language; and the women of the missions, who were no less missionaries than their husbands, taught school to women and children, instructing them not only in books, but in sewing, knitting, and ironing, in singing by note, and in the discipline of children. These mission families, too, were planted as garrisons where there were no garrisons, and where the natives were in a region, however difficult of access, or undesirable as a residence, without its headquarters of religion and civilization. The women of the mission, too, can approach the native women and children in many ways not open to men, as in their sickness, and by the peculiar sympathy of the women, who are more discreet, which are often the most decisive influences.

In the course of the two months I have spent upon these islands, it has been my good fortune to be the guest of many of the mission families, and to become more or less acquainted with nearly all of them. And, beside fidelity in the discharge of their duties to the natives, I can truly say that the missionaries have been valuable to science, and the missionaries have often preserved the best, sometimes the only records of the volcanic eruptions, earthquakes, and other phenomena and meteorological observations. Beside having given, as I have said, to the natives an alphabet, grammar, dictionary, and literature, they have done nearly all that has been done to preserve the national traditions, legends, and poetry. But for the Missionaries, it is my firm belief that the Hawaiian people never have been a written language; there would have been few or no trustworthy early records, which have been the basis of our knowledge of the past. The native population would have been ever by foreign influences, and the interesting, intelligent, gentle native race would have sunk into insignificance, and perhaps into servitude to the dominant whites.

The educational system of the islands is the work of the missionaries and their supporters among the foreign nations. The secular schools are under the control of the Minister of Education. In every district are free schools for natives. In these they are taught reading, writing, singing by note, arithmetic, grammar, and geography, by native teachers. At Lahaina I saw the Normal School for natives, and another school for the children of the district school, and carried to an advanced stage of education, and those who desire it are fitted for the duties of teachers. This was originally a mission school, but is now partly a government institution. Several of the missionaries, in small numbers, are engaged in the education of the children of the district school, and have been successful. I saw the children of the district school, and they were all natives, and all the under teachers are natives. These have had an education of ten or twelve years, which made very creditable men. At Honolulu there is a Royal School for natives, and another middle school for natives, and a third for natives, and a fourth for natives, and a fifth for natives, and a sixth for natives, and a seventh for natives, and an eighth for natives, and a ninth for natives, and a tenth for natives, and an eleventh for natives, and a twelfth for natives, and a thirteenth for natives, and a fourteenth for natives, and a fifteenth for natives, and a sixteenth for natives, and a seventeenth for natives, and an eighteenth for natives, and a nineteenth for natives, and a twentieth for natives, and a twenty-first for natives, and a twenty-second for natives, and a twenty-third for natives, and a twenty-fourth for natives, and a twenty-fifth for natives, and a twenty-sixth for natives, and a twenty-seventh for natives, and a twenty-eighth for natives, and a twenty-ninth for natives, and a thirtieth for natives, and a thirty-first for natives, and a thirty-second for natives, and a thirty-third for 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